MODERN RELIGION.

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BY

[redacted]

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PREFACE.

NUMEROUS have been the champions who have entered the lists of religious controversy; yet none have aimed to tranquillize the jarring religionists under one banner. How truly distressing to mankind have been their various religious tenets! Alas, how many millions of people have fallen victims to religious intolerance, bigotry, and tyranny! How often has religious imagination been wrought up to such a pitch, as to hurry one sect to imbrue its hands in the innocent blood of another.

In these few sheets it is far distant from my intention to give offence; hence I shall avoid making any remark on any particular sect.

To harmonize the religious conten-

tions of mankind; to heal the wounds flowing from religious intolerance, persecution, fanaticism, bigotry, and tyranny; and to seat religion on the bed of truth, virtue, and brotherly love, is the ardent desire which warms my breast. To proclaim religion the most noble, yet the most comprehensive science; the most sublime and magnificent, yet open to the meanest capacity; and to make religion the consoling prop of mankind, is the aim of my present undertaking.

Thus actuated and impressed, I do not hesitate to implore the candour of the good people of this enlightened age.

THE AUTHOR.

INTRODUCTION.

When we contemplate our organs, and particularly that incomprehensible member, the eye, we are filled with wonder at the stupendous grandeur of an invisible Creator, although his appearance strikes us every where.

We want not any greater evidence of the existence of the Almighty Creator, than what is portrayed in every thing we behold. We cannot define his essence, or describe his infinity, from the want of some faculty, which we do not possess, to discern between no beginning and no end. Two of our natural principles of reason, clashing together, exhibits the Creator, to wit, 1st. Where any thing is made or created, ought there to be a maker or Creator? 2d. Ought there to be a commencement and end? The first an affirmative, and the latter a negative.

When we look into space, and observe so many other earths, some larger than our own, rolling in the most harmonious order; and suns, or other worlds or systems, so numerous that it is impossible to form an idea, or calculate their number; when we cannot penetrate, with our best glasses, any limit to space or creation; when these immense earths in space have atmospheres encircling them, denoting that they are replenished with creatures; we are lost in ecstatic admiration of the immense power of an Almighty Creator.

This earth appears to have been renewed, or replenished with creatures at different periods, by the divine pleasure of the Creator. All creation appears to have a period of action and rest, and perhaps our earth likewise. We are led into this inference, because we find sea plants and fossils, sea fish, bones, and trees, under the surface of the highest mountains; human bones, engraved in solid masses of rocks, and living creatures on islands in the centre of the largest oceans.

The works of the Almighty Creator are immense, yet minutely exact, which we perceive in the rapid course of our own earth, which, beside turning itself round daily in front of the sun, is going round the sun continually, at the rate of upwards of 50,000 miles an hour; yet in this immense annual tract or road it has never varied a hair's breadth out of its usual course.

The air or atmosphere attached and round our earth, while it protects us from any sensation arising from the velocity of the earth, conveys to us the heat of the electric clouds round the sun, and propels us to the surface of the earth.

When we ponder and contemplate the beauty and harmony of the creation, and when we reflect how amply the Benevolent Creator has provided for the ease, pleasure, and wants of the meanest creature, more particularly for our own; when he has further been pleased to endow us with the faculty of reason, by which we are enabled to trace, every where, his invisible protecting providence, rewarding in this life our virtuous efforts; ought

we not, then, to have occasion to blush, that we cannot join hand and sentiment in pouring out our highest gratitude, and that in the most dignified style, to the Author of all creation, for his innumerable gifts and benefits?

We cannot perceive any atom in creation, whereby to raise the supposition of everlasting future punishments, which appears to militate against the general idea we entertained of the goodness of the Creator; yet our malicious, envious, disorderly, and cruel actions to each other, are not only punished by the laws of our country, but assuredly meet with a just punishment in this life, from the all-seeing and all-present providence of the Great Creator.

The Beneficent Creator has so singularly favoured us, and his favours being endless, reason teaches us to hope, that after this life our spirits will be called into a new life, on some other hemisphere, where we shall be gratified with further benefits, according to our merits, or taste a further insight into his attributes, of which the pleasures of this life are as a drop of water into the ocean.

To incite us to the practice of virtuous actions, the all-seeing and all-present providence of the Great Creator assuredly rewards us, in this life, for all our good, just, merciful, true, and charitable actions to each other.

The Great Creator is the essence of justice and order, which, with truth and charity, fill all creation, and his virtues we are bound to imitate.

We do not perceive, in the works of the Creator, malice, disorder, envy, or cruelty, and these vices we ought to hold in the utmost detestation.

Ingratitude is a base crime, more particularly to the author of our existence; hence, in the manner and form of pouring out our gratitude to him, it is incumbent we attach thereto the utmost grandeur and magnificence we are capable, and, to promote order, that we adopt ceremonies and rules of conduct to connect us more closely to the practice of a virtuous and honourable life, and to offer up our gratitude to the Great Creator, in order to draw down upon us the smiles of his providence.

For in the works of the Great Creator reign the utmost magnificence, grandeur, order, justice, mercy, truth, charity, benevolence, harmony, and love.

MODERN RELIGION.

The Solemn Installation Oath.

This oath is to be administered in the temples or edifices of public worship, or in a private house, in the presence of a festival of its friends, to a male, when arrived at fifteen years of age, or a female at fourteen, and to every new member, by the chief director, director, priest, minister, or any other authorized person, head, or elder of a community. The person taking the oath is to keep on both knees, and hold up both hands, or other posture that may be adopted, and to repeat, from the director, priest, or person aforesaid, the following,

I, (*naming the person*) do hereby, in the presence, and invoking the testimony of the most magnificent, sublime, exalted, merciful, just, true, omnipotent, and omnipresent Almighty Creator, and Ruler and Author of this and all the other in-

numerable worlds and creation, solemnly, sacredly, and sincerely swear, that during my life,

1st. I will be grateful to the Almighty Creator.

2d. I will aid to support the government and laws, in freedom and justice, of my country.

3d. I will honour and respect my parents.

4th. I will not defraud, cheat, or rob my fellow creatures.

5th. I will not commit the detestable crimes of murder, treason, rape, perjury, maiming, beastiality, torture, suicide, or oppression.

6th. I will not persecute any person on account of his or her political or religious opinions or belief.

7th. I will not knowingly or intentionally communicate to a fellow creature any deadly or infectious disease, or plague.

8th. I will judge my fellow creatures with mercy, equity, and justice.

9th. I verily and firmly believe, that if I lead an upright and honourable life, that I shall assuredly meet with reward in this life.

10th. I verily and firmly believe, that if I commit any vicious, envious, malicious, unjust, or cruel action, or crime, to my fellow creatures, I shall assuredly be punished for the same in this life.

The three superior Duties obligatory.

1st. That we must occasionally and frequently offer our humble gratitude, acknowledgments, and thanks, in the most harmonious and sublime terms, to the Almighty Creator, for every gift or benefit we enjoy, when we may reasonably hope to be rewarded in a future life.

2d. That we must perform just, true, virtuous, and honourable actions, in our intercourse with our fellow creatures, when we shall not fail of being amply rewarded with the pleasures of this life, by the all-discerning providence of the Almighty Creator.

3d. That next to ingratitude to the Almighty Creator, we must abhor and detest, and not commit, any vicious, malicious, and cruel action or crime toward our fellow beings, else we shall assuredly and certainly be punished for the same, in this life, by the all-seeing providence of the Almighty Creator.

Twenty-five secondary Duties obligatory.

1st. The name of the Almighty Creator is not to be coupled with, or made use of, in any action

of perjury, fraud, deceit, vanity, falsehood, jest, blasphemy, cruelty, and on no useless occasion or consideration whatever.

2d. That whenever the name of the Almighty Creator is mentioned, the person mentioning it, and every person hearing it mentioned, is to give a slight inclination of the head, for respect.

3d. That we are individually bound to offer thanks to the Almighty Creator, on lying down and rising from rest, at meals, and every other particular occasion.

4th. That we must appropriate temples or edifices, for the purposes of religion, in each parish or community, to celebrate the weekly days of rests and holydays, and for other necessary purposes; and must appoint or elect to each a director, priest, or minister, by such mode as is usual in each country, with sufficient salaries, who are recommended each to join to that function the direction or superintendence of a school; and to each circle or division must be appointed or elected, by such mode as is usual in each country, a chief director, or superior minister, with sufficient salaries, for the purposes of religion.

5th. Every person is to abstain one day in every week from servile or unnecessary work, likewise three days in each year to celebrate three grand festivals.

6th. That we must be true to our country, and respect our rulers, governors, officers, judges, and superiors, if their conduct merit respect.

7th. That we must individually honour and respect our parents, grand parents, and great grand parents, and obey them, when not injurious to ourselves.

8th. That each of us is to be kind to, and love, our fellow creatures, give them friendly advice, inform them when we have knowledge of any harm intended them, and not unnecessarily to pry into their affairs and concerns.

9th. That we must not join in any tumult, insurrection, or riot whatever, but do our utmost endeavours to quell or repress the same.

10th. That we must occasionally aid or assist the indigent, decrepid, sick, blind, dumb, orphan, foundling, widow, lunatic, foolish, maimed, and wounded.

11th. That we must encourage truth, charity, order, literature, arts, sciences, agriculture, trade, and marriage.

12th. That we must be honest, industrious, hospitable, and content with our lot in life.

13th. That we must not oppress but judge our fellow creatures with mercy, justice, and equity.

14th. That we must adopt the utmost cleanliness in our clothing, persons, families, food, and dwellings.

15th. No male and female are to cohabit or sleep together under a nearer degree than cousins.

16th. No female is to cohabit with a male, when under any menstrual or childbirth complaint.

17th. Society, governments, or legislatures, are

to frame laws for the prevention and punishment of crimes.

18th. The murderer, when convicted of the crime by the laws of the country, must suffer an ignominious death; and if possessing any property, one third thereof shall appertain to the nearest heirs of the murdered.

19th. That we must abhor and detest, and duly punish, the crimes of treason, murder, robbery, rape, maiming, perjury, and beastiality.

20th. That we must each detest the crimes of suicide, torture, duelling, lying, dissipation, indolence, false witness, forgery, drunkenness, envy, malice, anger, debased lust, seduction, adultery, tyranny, severity, oppression, fanaticism, bigotry, religious persecution, blasphemy, lewdness, slander, onanism, gormandizing, gambling, and every species of cruelty.

21st. That we must not, knowingly, or intentionally, communicate to another, any vile, foul, or infectious plague, disorder, or disease, whatever, [redacted] der.

22d. That we must aid to support our indigent father, mother, grandfather, grandmother, son, daughter, grandson, grand-daughter, brother, and sister.

23d. That we must not enter into any lawsuit, until after having repeatedly endeavoured to settle the complaint amicably; and even not then, until the matter in complaint is left to the inspection of the priest, or director, of the community,

or parish, nearest, and if of importance, to the head director, or superior minister; and he cannot amicably accommodate, or certifies there is matter for a lawsuit, suits for debt excepted.

24th. That we must not castrate our fellow creatures.

25th. That we must not sell, purchase, or engage our fellow creatures for life, without their full approbation.

CEREMONY OF MARRIAGE.

When a boy arrives at the age of fifteen, and a girl at fourteen, they may contract marriage.

In order to lessen the jealously of married men, the bride is to take an oath of fidelity. This is not exacted from the bridegroom, as some countries admit of polygamy. Indeed, human nature appears inclined to polygamy; however, it rarely happens when the wife is true to, and fulfils her duties to her husband, that he is not actuated by a faithful and tender demeanor toward the mother of his children.

The ceremony is to be performed by the high priest, director, priest, or such other person as is authorized by law or custom, where there is no director, or priest near, in the presence of at least three witnesses, of age, beside the parties.

[*The officiating person says,*]

May the Benevolent Almighty Creator who hath caused all the creatures of nature to smile with love and pleasure, who hath been graciously pleased to favour mankind in a peculiar degree, with the enjoyment of chaste and delicious conjugal love and embraces; may he be pleased that A. B. and C. D., who are now about becoming endearing husband and wife, in lawful marriage, that they may support that state with dignity and honour, and that concord and peace may crown the observance of their vows.

He then asks the bridegroom and bride if they are ready to enter the sacred state of wedlock, of their own free will, and without any constraint.

If they reply in the affirmative, the contract of marriage, if there is one, may be read.

[*The bride is then to take the following oath.*]

I, A. B. in the presence, and invoking the testimony, of the High Almighty Great Creator, of my own free will do sacredly and sincerely swear, that during the existence of my marriage state with C. D., who I am now about marrying, I will love and obey him, when not injurious to myself, be faithful and true to him, and guard his honour, and be his steady friend and wife; and in his presence I will always command my ill temper, or passions to the utmost of my abilities.

[*He is next to administer the following oath to the bridegroom.*]

I, C. D., in the presence, and invoking the testimony of the High Almighty Great Creator, of my own free will do sacredly and sincerely swear, that I will honour, respect, love, protect, comfort, and support, according to my abilities, A. B. who I am now about marrying, and be her faithful friend and husband; and in her presence I will always command my ill temper, or passions, to the utmost of my abilities.

[*The director, minister, or authorized person, then presents a ring to the bridegroom, who puts it on the finger of his wife.*]

He then says, I do hereby, in the presence of the Almighty Creator and Author of love and friendship; and in the presence of (*naming the three witnesses*) declare A. B. and C. D. to be lawfully, sacredly, and solemnly joined together, as husband and wife.

[*He then registers the marriage in his register, and causes the same to be signed by the parties, himself, and the three witnesses; likewise two parchment copies of the marriage must be signed by all the said persons. One of which he is to present to the husband, and the other to the wife, who is to deliver t to her nearest relation.*]

If the parties have already cohabited together, under any denomination, and have any child, or children living, issue of such cohabitation, the said child, or children, are to be placed between the parties, and present at the marriage; their names and birth inserted in the register, and certificates when such child, or children, shall take precedence, and be considered and deemed as legitimate and lawful child, or children, as if born during marriage.

N. B. To render a marriage lawful, all the above requisites must be complied with.

Any religious duty that a priest or director can perform, may be performed by the head director, or superior priest.

MOON.	FESTIVALS.	
1	Spring,	6 May, 1818.
5	Harvest,	2 September
9	Winter,	30 December.
1	Spring,	28 April, 1819.
5	Harvest,	25 August.
9	Winter,	22 December.
1	Spring,	19 April, 1820.
5	Harvest,	16 August.
9	Winter,	6 December.
1	Spring,	2 May, 1821.
5	Harvest,	29 August.
9	Winter,	26 December.
1	Spring,	24 April, 1822.
5	Harvest,	21 August.
9	Winter,	18 December.
1	Spring,	16 April, 1823.
5	Harvest,	13 August.
9	Winter,	3 December.

DIVORCEMENTS.

The married state is not to be considered at any period as a state of endless strife, discord, and misery. It is an institution founded on harmony, friendship, union, and love, and to promote the orderly procreation of one's species. When these fail, how truly distressing is the state of marriage. A husband and wife are forbid from separating from each other, on a trifling cause, or improper motive, and are bound to overlook each other's foibles.

But when a husband or wife are determined to put an end to each other's misery, by a separation from each other, and remain six entire months separate, and without cohabiting together, either of them can, in that case only, cite the other on a certain day before the head director or priest of the district, who thereupon shall summon a jury, fairly, and indifferently drawn by the parties, five each, out of fifty names selected impartially by the head director or priest. The jury to be sworn, and fairly to try and hear the parties and their evidence, on oath, before the said head director or priest; and by a verdict of at least eight to determine whether or not there is cause of separation. If the verdict is in the affirmative, and confirms the separation, the parties shall be entitled to a letter, or sentence of divorce, eighteen months after such verdict; but if in the negative, or disallows of the separation, the par-

ties shall not be entitled to a sentence of divorce in less than five years after such verdict.

If the defendant refuses to draw the jury, or appear, three months after, he or she shall be again cited; on refusal, the head director or priest, shall cause an indifferent person to draw the jury, and go to trial, for and on behalf of the non-appearant.

Sentences of divorce are to be obtained by a regular suit before the civil courts, provided the parties have not cohabited together during the whole of the above periods, and may pronounce on the guilty party a further inhibition from re-marrying, not exceeding three years.

PRAYERS.

Said for a woman lying in childbirth.

Almighty Creator, who, among thy infinite bounties, hath framed that matchless, noble, and pleasing faculty whereby mankind, and thy other creatures, multiply and increase by procreation; who causest fruitful and healthy women to bring forward their species with pleasure, delight, and additional health; mayest thou be pleased to grant A. B. who now lieth on the bed of childbirth, a happy and safe delivery of her infant, and that such means may be pursued as may tend to her recovery.

After delivery the father is to say the following.

Almighty and Beneficent Creator, mayest thou be pleased to suffer me to approach and pour out the most humble acknowledgments, with which my mind overflows, for not only thy merciful kindness manifested in the safe delivery of my beloved wife, but for the infant, which thou hast been pleased to confer on me; and mayest thou be pleased that it may grow up an honour to its parents.

[*The mother to say a similar thanksgiving with the necessary alteration.*]

CEREMONY OF APPELLATION.

When a child is from one week to one month old, it shall be named by the director or priest, in the presence of a sponsor and sponsoress.

[*The director or priest is to say:*]

May the Almighty Great Creator, the artist of that most noble and mysterious faculty, by which we are endowed to propagate our species; the author of those high refined rapturous sensations which bind parents to the care of their offspring; who causeth his divine providence to shield the young and helpless, and that we may be distin-

guished by different appellations, may he be pleased that the infant, now about receiving its appellation, may grow up and walk in the path of honour and truth.

[*He then takes the infant, inquiring its name, and on delivering it to the sponsor, he says.*]

In the presence of the Great Creator, I do pronounce the name of this infant hereafter to be and I do repose it under the special good care and protection, if that should be required, of A. B. and C. D. its sponsor and sponsoress. The infant is then delivered to the sponsoress.

After which he registers the date, birth, and naming, in his register, signed by the sponsor, sponsoress, father, and himself, and delivers a parchment copy thereof, signed as aforesaid, to the father.

N. B. The child is always to pay a deference to its sponsor and sponsoress.

PRAYERS FOR CHILDREN.

In the morning.

May the Almighty Creator be pleased to receive my thanks for the protection afforded to myself and family this night, and that I may behave kind this day to every person.

At night.

May the Almighty Creator be pleased to receive my thanks, for all the good things I have enjoyed this day; and may his kind providence protect me and my family from all harm this night.

THANKSGIVING,

FOR MALES ABOVE FIFTEEN, AND FEMALES ABOVE FOURTEEN YEARS.

In the morning.

May the Almighty Great Creator be pleased to receive my humble gratitude, for guarding me and my family from all harm this night, through his divine and all-protecting providence; and may he be pleased to confer on me, this day, prosperity and content; and that my actions with my fellow creatures this day be conducted, on my part, with honour, truth, and kindness.

At night.

May the Almighty Great Creator be pleased to receive my humble gratitude, for the posperity and content I have enjoyed this day; and may

he be pleased to cause his divine and all protecting providence, to guard me and my family from all harm this night.

In each parish, circle, or congregation, there must be appropriated, a church, chapel, mosque, synagogue, edifice, or room, decorated with taste, arts, sciences, bells, clocks, or ornament, as it may please the persons composing such parish, circle, division, or congregation, to adopt, to be under the care and superintendance of the director or priest.

DAY OF REST.

Every person is to abstain, one day in every week, from all servile or unnecessary work, or labour, whatever, from the rising up of the sun, unto the setting thereof, in order to appear collectively, in a decent manner, to sound forth in a harmonious and grateful manner, their gratitude for the happiness enjoyed from the Supreme Ruler of the Universe; to praise and admire his prodigious creation; and to listen to lessons of morality, instruction, sobriety, patriotism, and the other virtues.

It is immaterial which day of the week is selected for the day of rest, some may observe Sunday, others Saturday, and those who please, Friday, or any other day; provided they assemble one day in each week, other than Wednesday.

HOLYDAYS.

These grand Festivals or Holydays, are to be rigidly observed every year; to be styled the First or Spring Festival, to be observed on the first Wednesday of the Sowing Moon in each country, to be called the First Moon.

The second Festival to be styled the Harvest Festival, on the first Wednesday of the Harvest Moon, in each country.

The third Festival to be styled the Winter Festival, to be celebrated on the first Wednesday of the Ninth Moon.

On the Festival and weekly days of rest, from sunrise to sunset, every shop, storehouse, workhouse, manufacture, theatre, court of justice, school, market, fair, auction, and every other place whatever, where labour, trade, agriculture, business, or profession, is carried on, shall be shut up, no process of law, of any kind, to issue, nor other thing be done, saving what is requisite for eating, drinking, and the attendance of the sick, defence, or other necessary purpose; and no drunkenness, gambling, dissipation, debauchery, or other vice, ought to take place. The remainder of those days, after thanksgiving, are to be devoted to reading, exercise, and virtuous actions toward each other.

MORNING SERVICE.

For the day of rest.

To commence at nine o'clock, with a grand Hymn, to be sung by a selection of young women, accompanied with, or without music, as it may please the congregation, and chorused by the whole congregation; which Hymn may be composed, and at any time altered, by direction of the chief director, or minister. The same rule to be adopted for all other Hymns on the day of rest, and Holydays. The priest, or director, is then to say the following prayer, from the pulpit or altar.

May the Almighty, high, glorious, exalted, Sovereign Creator, from whom springeth all the happiness we enjoy, be pleased to listen to our heartfelt acknowledgments and thanks, for the many favours heaped on us, on our beloved country, on our king, (*or chief magistrate, naming him,*) the present week.

The Congregation to say, Amen.

May the Great Author of the roaring billow and forky lightning, be pleased to direct his extended Providence in alleviating the dangers of our hazardous countrymen, who now ride upon the waves of his expanded oceans and waters.

The Congregation to say, Amen.

May the Divine Creator of the healing herb,

and medicinal art, be pleased that our fellow creatures who now lay on the bed of sickness and pain, may pursue such means as may tend speedily to restore them to health.

The Congregation to say, Amen.

May the Almighty Universal Creator, be pleased, in his divine goodness, to receive our thanks for this day of rest from labour and fatigue.

The Congregation to say, Amen.

May he be pleased to receive our humble gratitude and thanks, for the rewards conferred on us, through his all-protecting and all-present providence this past week.

The Congregation to say, Amen.

May he be pleased to receive our humble gratitude and thanks, for having guarded us through his all-protecting and all-present providence, from the detestable crimes of murder, treason, robbery, rape, beastiality, and cruelty to each other, the past week.

The Congregation to say, Amen.

For that portion of health and contentment, which it has pleased his munificent goodness to pour down upon us the past week.

The Congregation to say, Amen.

For that portion of the lights of truth which he has continued to unfold to our minds.

The Congregation to say, Amen.

For that improved scale of literature with which he has continued to ameliorate and adorn our situation in life.

The Congregation to say, Amen.

For those progressive improvements in the arts,

sciences, agriculture, commerce, navigation, and medicine, so highly honourable to our country.

The Congregation to say, Amen.

May the exalted, high, and Almighty Creator, through his all-sheltering providence, be pleased to cause all and each of us, to fly with abhorrence and detestation from the commission of murder, treason, robbery, rape, beastiality, and cruelty to each other, the ensuing week.

The Congregation to say, Amen.

[*All then kneel and say,*]

May the Almighty Universal Creator, be pleased, in his divine goodness, to receive here, collectively, our fervent weekly adoration and submission, and that he may be pleased to vouchsafe his blessings on our actions the ensuing week, and pardon our transgressions the past week.

A Hymn from a first rate singer may, or may not, be sung with music.

The priest, or director, is then to say the ten commandments of the installation oath, to each of which the congregation are to say, *Amen.*

After which, a selection of young men are to sing a grand Hymn, to be accompanied with, or without, music.

During the time this is performing, a young man and woman are to go round the temple and collect alms for the poor.

The priest, or director, is then to pronounce, or deliver a sermon.

Then any private ceremony, or prayer, may take place.

A young man and woman may, or may not, deliver each an oration, in honour of the Creator and his kind and all-preserving providence.

To conclude with a grand Anthem.

Afternoon service may, or may not, take place for the day of rest, and holydays, and may, or may not, be composed and established by the legislature, head director, or priest.

CEREMONIES

For the morning of the first or Grand Spring Festival.

To open at nine o'clock or sooner, with a grand hymn, to be sung by a selection of young girls, accompanied with, or without, music, and chorused by the congregation.

[*The priest or director is then to ascend the pulpit or altar, and say the following prayer.*]

May the High Almighty Great Creator, and matchless artisan, who causeth the trees to grow, and push forth their buds and fruit; who causeth the grass to sprout up from the earth; who causeth the earth to bring forth the healing herb, mineral, and root; who causeth the luscious vine to bend with its treasures; who scattereth spontaneously the grateful fruit, vegetable, and useful

mineral; who causeth the seeds and grain to shoot up and multiply in a prodigious degree; who causeth the fields and ground to be enamelled with the fascinating sweet flowerets; who causeth the insect to hum in the pleasures of the spring; who causeth the young fishes to generate, and to bask in the waters;

Who causeth the feathered tribe to make the bushes, trees, and groves to vibrate with their melodious, enchanting spring notes; who causeth the beasts of the field and forest to low in the rapturous delights of the spring;

Who causeth the infant to grow up a ravishing delight to its parents;

Who causeth the snow to melt away and enrich the land;

Who causeth thy glorious sun, to spread all around its genial beams;

Who causeth the earth to smoke, and teem with renovated riches;

Who hath caused the labour of mankind to be conducive to their health and vigour;

Who causeth the splendid canopy of spring to beam with riches and prospects of delight;

Who hath given to mankind that high gratification, which arises from contemplating the incomparable beauty of the spring and creation;

May he be pleased to permit the homage of our gratitude to approach him, for the rapturous delight we enjoy in sounding forth our thanks for opening his enchanting spring upon us.

The Congregation to say, Amen.

For the singular and indulgent favours heaped on us and creation throughout the past winter.

The Congregation to say, Amen.

For the unabated goodness conferred on us and his creatures the past winter.

The Congregation to say, Amen.

May he be pleased to cause his divine providence to smile on our spring-agricultural labours.

The Congregation to say, Amen.

May he be pleased to cause his divine providence to protect the tender herb, root, shrub, and plant, his munificent donation for the sustenance of his creatures.

The Congregation to say, Amen.

Who is like unto him, in the most minute particle of creation! can any one create the meanest blade of grass!

[*The congregation, &c. to kneel and to say*]

May the Almighty Creator be pleased to receive here, collectively, our spring annual adoration and submission to his all-wise decrees, and that he may be pleased to cause a blessing to be spread on our spring-agricultural labours.

A selection of young boys are to sing a grand spring anthem, with, or without, music; during which time a young girl and boy are to go round the temple and collect alms for the poor.

A young girl and boy are, or are not, to deliver an appropriate oration.

The director is to deliver an oration on the occasion.

A first-rate singer to sing a spring hymn with music.

To be concluded by a grand spring procession, with emblems of the spring agriculture and husbandry, the director bearing a small tree in bud, with singing and music either round or out of the temple. Young girls and boys to strew flowers and perfumes, and a selection of girls and boys to precede or follow the director or priest, with the emblems.

The selection of male and female singers for the festivals are recommended to be dressed in uniform, and to be placed in the processions.

For the morning of the second or Grand Harvest Festival.

To commence at nine o'clock, or sooner, with a grand harvest hymn or anthem, to be sung by a selection of married women, having children, accompanied with, or without, music, and chorused by the congregation.

[*The priest or director is then to pronounce from the pulpit or altar the following prayer.*]

O, Almighty, Gracious, and Bountiful Creator, and Author of the plentiful harvest! it was

not enough that thou didst create us in grace, beauty, and love, but to place us on an earth, teeming with rich and luxuriant products, not only to mark thy sublime bounty, but to satiate our fancy, to enrich our comfort, to complete our satisfaction, and to gratify our appetites. The other creatures which thou hast been pleased to place on this earth, render us obedience, and are subservient to our wants and pleasures;

Thou hast been pleased to ordain that the beasts, fowl, fish, trees, bushes, shrubs, fruit, grain, corn, roots, and herbs of this earth shall multiply and serve for our food, use, und ornament;

Thou hast apparently formed the earth, sun, moon, water, wind, fire, air, metal, and mineral, for our joy and pleasure;

Thou hast framed the inestimable properties of thy matchless magnet to enable us to direct our path upon thine immense ocean;

But when we come to trace thy ineffable profuseness in the harmonious, beautiful and singular formation of ourselves, organs, and feelings, truly are we lost in ecstatic admiration at so many munificent favours which thou hast been pleased to make so manifest to us; and well may we cry out, and firmly believe, that thy favours toward us has no bounds, and those which we shall enjoy in a future life, will be to thy kind favours, which we at present enjoy, as a grain of sand upon this earth. How truly joyful is it to us to

assemble together and perform our first duty—gratitude to our Creator.

The Congregation to say, Amen.

For having conferred on us his kind providence—

A providence which, although invisible, yet we can trace it everywhere;

A providence which is seated in the most minute and most extended particle;

A providence which traverses, and is to be found, throughout the softest matter and most hardened metal;

A providence which is all seeing, all present, and all active, to watch, shelter, protect and reward us in this life for our good, virtuous, charitable, industrious, and orderly actions; and to punish us in this life, in mercy and justice, for our cruel, envious, malicious, false, and disorderly actions.

The Congregation to say, Amen.

O perfect and sublime architect of the golden harvest, and creator of all nature, mayest thou be pleased to listen to our feeble thanks and acknowledgments, for having matured the tender shrub, root, grain, corn, plant, vine, fruit, vegetable, nut, herb, and grass.

The Congregation to say, Amen.

For having conferred on us the present rich and ample harvest.

The Congregation to say, Amen.

For suffering us to pour forth our present ac-

knowledgments, and causing us to rejoice in our harvest pleasures.

The Congregation to say, Amen.

[*All to kneel and say,*]

May the Almighty Creator be pleased to receive here collectively, our harvest annual adoration acknowledgments and submission to his all-wise decrees.

A selection of married men, having children, are to sing a grand harvest anthem, with or without music; during which time a married man and woman, having children, are to go round the temple to collect alms for the poor.

A married man and woman, having children, are, or not, to deliver an oration.

A first-rate singer to sing a hymn with, or without, music.

The director or minister, is to deliver a harvest discourse or oration.

To be concluded by a grand harvest procession with emblems of the harvest, either in or out of the temple, with singing and music. The director or priest to carry a small branch or vine with fruit. Married men and women to strew flowers or perfumes.

The director or priest to be followed or preceded by a selection of married men and women carrying the emblems.

For the morning of the third or Grand Winter festival.

To commence at nine o'clock, or sooner, with a grand winter hymn or anthem, to be sung by a selection of old women, accompanied with, or without, music, and chorused by the congregation.

[*The priest or director is then to pronounce from the pulpit or altar, the following prayer.*]

O Almighty, most magnificent and powerful Creator of this earth, and every thing it contains, how minutely complete art thou in all thy works! Where is the being who can create the most insignificant particle of thy creation?

Justice, mercy, truth, charity, and benevolence join the other virtues: they proclaim thy glory, and shine conspicuous throughout all thy boundless creation.

Among the many favours heaped on us, thou hast been pleased to confer on us the power to appreciate those virtues, which we endeavour to imitate in our conduct toward our fellow creatures; but how faint is our imitation!

In thy creation those virtues are portrayed in the most complete style of grandeur and lustre, in us our utmost efforts to imitate them are but a faint idea of these noble virtues.

The Congregation to say, Amen.

Our first and highest duty, and most agreeable delight, is to render homage, adoration, and thanks to thee.

The Congregation to say, Amen.

Our second duty is to exert our continual efforts in the practice of thy sublime virtues, justice, mercy, truth, charity, order, and benevolence, in our conduct toward our fellow creatures.

The Congregation to say, Amen.

A practice which is not only pleasing, gratifying, and agreeable, but will assuredly draw down upon us, the protection and smiles of thine august providence.

The Congregation to say, Amen.

O Almighty Creator, where is the eye that can trace in thy boundless and complete works, the least tincture of cruelty, malice, envy, falsehood, or disorder?

The Congregation to say, Amen.

Thou hast been pleased to endue us with sensibility, to make our feelings shudder with remorse when we commit any of the atrocious crimes toward our fellow creatures.

The Congregation to say, Amen.

Our third duty is to use our utmost endeavours to prevent, and not to suffer our passions to be led into, but to fly with horror and detestation from the commission of crimes toward our fellow creatures. Crimes for which we shall assuredly be punished in this life by thy all-seeing providence.

The Congregation to say, Amen.

O most sublime founder of the seasons, who causest the spring and summer to glide away, after refreshing and enriching mankind in food, nourishment, drink, raiment, and ornament, and the winter to fallow, to afford rest to the earth.

The Congregation to say, Amen.

Who causeth the tree and shrub to shoot down its juice in winter and receive fresh vigour from the earth.

The Congregation to say, Amen.

Who causest mankind to feast and consume in winter the stores which thy bounty so richly conferred in the harvest.

The Congregation to say, Amen.

Who causest the labour, toil, and fatigue of mankind, not only requisite for his maintenance, but absolutely necessary and conducive to his health and vigour, and to provide a store for winter and decline of life.

The Congregation to say, Amen.

Who causest the aged to sink down with honour and satisfaction in the evening of life.

The Congregation to say, Amen.

May the Almighty Bountiful Creator be pleased to suffer us to approach his divine grace, and to pour out our humble gratitude, acknowledgments and thanks for the continued kind gifts so liberally conferred on us, and for permitting us to enjoy his present winter.

The Congregation to say, Amen.

[*All here to kneel and say,*]

May the Almighty Creator be pleased to receive here, collectively, our winter annual adoration, acknowledgment, and submission to his allwise decrees.

A selection of old men are to sing a grand anthem or hymn, with, or without music. During which time an old man and woman are to go round the temple and collect alms for the poor.

An old man and woman are, or are not, to deliver an oration.

A select singer to sing a hymn with, or without, music.

The director, or minister, is to deliver a discourse, or oration, on the occasion of winter.

To conclude with a grand winter procession, round or outside of the temple, carrying emblems of the winter, arts, sciences, trades, and commerce, with vocal and instrumental music; old men and women strewing perfumes and decayed leaves. The priest, or director, to be followed or preceded by a selection of old men and women carrying the emblems.

N. B. The ten commandments of the installation oath is to be said by the director every festival, after each of which the congregation to say, *Amen.*

The ceremony of the festival and day of rest, may, or may not, be lengthened by the addition of any other prayers or hymns; and afternoon

service, although recommended, may, or may not, be composed, as it may suit each community.

Prayers for the Sick.

May the Almighty Supreme Creator, and bountiful donator of the healing herb, root, balm, and mineral, framed to alleviate and cure the diseases and wounds of mankind, also diseases and wounds which spring from their vices, misconduct, intemperance, or indolence, who has liberally annexed a remedy to the numerous diseases and woes of mankind; who spreadeth out the cup of comfort to the mind of the unhappy; who causeth the knowledge of medicine continually to improve; may he be pleased, in his infinite goodness, to cause A. B., who now lieth dangerously ill, sick, and in pain, to pursue such means as may speedily lighten, lessen, and finally cure his (*or her*) pain, disease, wound, and complaint, and that he (*or she*) may be restored to health.

After being healed, cured, or restored to health, the following thanksgiving to be said.

O Almighty Supreme Creator, and bountiful donator of the healing herb, root, balm, and mineral, to alleviate and cure the diseases of mankind; who drieth up their sorrows, and sootheth the woes of the indigent, cripple, orphan, and diseased; who caused the wounds, pains, com-

plaints, and diseases, of his creatures, to be lessened, cured, and healed. May he be pleased to suffer me to approach with a heart overflowing with gratitude, and to express my submissive acknowledgments and thanks, for causing me (*or*) to be cured, healed, or lessened of the pain, wound, disease, and complaint, which (*he, she, or*) I have been recently dangerously afflicted with, or laboured under, and to have been restored to health or comfort.

Prayer before Meals.

May the Almighty Sovereign Ruler of the Universe, who rewardeth the labours of mankind with food, drink, raiment, and luxuries; may he be pleased to deign to receive my humble thanks, for the meal, repast, and beverage, I am now about partaking of.

The rest to say, Amen.

Prayer in a Storm.

When it thunders or lightens violently, every person is recommended to retire to the middle of a room; if outside, to lie down, or sit down at a distance from any tree or eminence; the following prayer is to be said.

May the Almighty Sublime Creator, and commander of the mighty thunder, and forky electric fire, be pleased to direct his shielding provi-

dence, to protect me and my family, and my property, from all injury from the present thunder and lightning.

When it is ended the following thanksgiving to be said.

May the Almighty Sublime Creator, and commander of the mighty thunder and forky electric fire, be pleased to receive my humble thanks, for causing his shielding providence to protect me, my family, and property, from all injury from thunder and lightning, and for having caused it to subside.

Prayer on going a Sea Voyage.

May the Almighty Creator, and governor of the turbulent wave, billow, and roaring tempest, who has been pleased to link, with harmony and love, distant nations together, by means of navigating on his mighty waters and oceans; who hath enriched his waters with numerous shoals of fish, for the sustenance of his creatures; who causeth the ship to be wafted in safety to her destined port. May he be pleased to direct his benign providence, to watch, shelter, and protect me from all harm and injury of shipwreck, hurricane, and fire, during the voyage which I am now embarked in, from to , and that my voyage may be attended with content.

Thanksgiving on arrival at the Port.

May the Almighty Creator, and governor of the turbulent wave, billow, and roaring tempest, who causeth the ship to ride in safety over his immense-extended waters, to her destined port; who has bestowed on mankind the noble art of navigation; who bindeth together distant nations in friendly intercourse. May he be pleased to permit me to offer him my most humble, sincere, and joyful thanks, for having caused his benign providence to protect me from all harm and injury, during my voyage from to this port.

The weekly rest days, and festivals, are to be observed as much as is practicable, or consistent, at sea.

Prayer on undertaking a Journey.

May the Almighty and all-powerful Creator, be pleased to cause his wide-extended providence to protect me, my family, (dwellings and outhouses, if he has any,) from all injury and devastation from fire, robbery, or other accident, during my journey from , and to , or returning , and that my journey may turn out to my content; and that I may return and meet my family and property in safety.

Thanksgiving on returning from a Journey.

May the Almighty and all-powerful Creator, be pleased to permit me to prostrate myself before him, to return my thanks for the kind protection afforded, by his wide-extended providence, to myself, my family, and property, during my journey to , and from , and for permitting me to return with content.

Prayers said on making an Enterprise.

May the Almighty Creator, be pleased to direct me, that the (*to name the enterprise*) which I am now about undertaking, may progress and turn out to my satisfaction.

Prayers said in Trouble.

May the Almighty Creator, and soother of the sorrows of mankind, be pleased to cause me to pursue such means, through his sublime providence, as may tend to relieve me from the imminent danger or trouble *(to name it)* in which I am at present involved.

Thanksgiving on being relieved from Trouble.

May the Almighty Creator, and soother of the sorrows of mankind, be pleased to receive my humble acknowledgments, for having directed me

to pursue such means as have tended to relieve me from the imminent danger or trouble *(here name it)* in which I have been recently involved.

Prayer on going to Fight, or to Battle.

May the Almighty Munificent Creator, the Author of justice and Shield of the innocent, be pleased to cause his shielding providence to protect me in the just battle and fight I am about commencing with (*here name it.*)

Thanksgiving at the end of the fight.

May the Almighty Munificent Creator, and Author of justice, be pleased to receive my profound gratitude, for the protection afforded me by his shielding providence, during the battle and fight with (*here name it.*)

Prayer during War.

No nation is to wage war with another, except in defence of its rights or independence, or to redress injuries; and not until it has tried in vain to obtain satisfaction by negotiation.

In time of war, the following prayer is to be said, in the places of public worship, on the day of its commencement, and every day of the year and moon it rages. If it happens on the day of rest, or festival days, to be solemnized the day after: the temple to be in mourning. To commence at nine o'clock, or sooner, with a solemn dirge, or anthem, to be sung by a selection of women in mourning, accompanied with, or with-

out, solemn music, and chorused by the congregation.

The priest or director is then to ascend the pulpit, or altar, and say the following:

May the Almighty Exalted Creator be pleased to permit us to mourn our calamities, occasioned by the war which now rages between our beloved country and the (*here name the enemy.*)

The Congregation to say, Amen.

A war which we have been driven into, in defence of the precious rights which thou hast so liberally conferred upon us.

The Congregation to say, Amen.

A war which we have endeavoured to evade, by every honourable means.

The Congregation to say, Amen.

May Thou, the mighty champion of the innocent, and disposer of the destinies of nations, be pleased to cause thy penetrating Providence to continue to sanction, and cause our martial ardour and patriotism to triumph.

The Congregation to say, Amen.

To hover over our army and navy in the fight and battle, and cause such discomfiture to the haughty foe, as may lead him to listen to terms of a reasonable accommodation and peace.

The Congregation to say, Amen.

To cause our country to be distinguished for moderation, humanity, and justice, in this year's war.

The Congregation to say, Amen.

To cause our warriors, and those of the enemy, to mitigate the horrors of this year's war, by showing mercy and protection to the persons and property of the unarmed, the female, child, and prisoner.

The Congregation to say, Amen.

[*All to kneel, and say,*]

May the Almighty Creator be pleased to receive here collectively our homage, adoration, and submission, to his all-wise decrees, and that he may be pleased to cause us speedily to enjoy the blessings of peace.

A selection of old men, in mourning, are to sing a solemn dirge on the occasion, accompanied with, or without, music; during which time, a man and woman, in mourning, are to go round the temple, and collect alms for the sufferers in the war.

A woman and man, in mourning, are, or are not, to deliver an oration, or hymn, or discourse, suited to the occasion.

The director or minister is to deliver a sermon or discourse on the occasion, enumerating the deeds of the defenders of the country.

To be concluded with a solemn procession by the priest or director, and a selection of men in mourning carrying emblems of the evils of war. If any of the conspicuous defenders of the country are present, they are, or are not, to pre-

cede or follow the priest or director, under, or not under, a canopy supported by young females in mourning.

Solemn, vocal, and instrumental music, may be performed during the procession to take place round the temple, or outside.

The donations given are to be, or be not, sealed in a paper with the donor's name upon it, and printed if thought proper, and conveyed to an authorized person of government, for the sufferers in the war.

When peace is proclaimed or settled, it is to be celebrated in each temple.

To commence at nine o'clock or sooner, with a grand hymn to be sung by a selection of young women, dressed in uniform white, with uniform wreaths of peace, accompanied with music and chorused by the Congregation.

[*The priest, or minister, is to say the following prayer from the pulpit or altar.*]

O supreme, exalted, benign, and bountiful Creator, who hearkeneth to the petitions and prayers of his creatures, and granteth their wishes, and maketh their calamities to pass away as chaff before the wind. Who hath so singularly favoured mankind. Who cementeth nations together in the bonds of intercourse and esteem; who rewardeth bravery when joined to justice and mercy.

The Congregation to say, Amen.

May he be pleased to suffer us to echo his exalted munificence in estabishing the joyful peace for our beloved country.

The Congregation to say, Amen.

And for suffering us to hear the pleasing trumpet of peace.

The Congregation to say, Amen.

May he be pleased to permit us to proclaim to him our deep and heartfelt acknowldgements and thanks for causing the calamities of war to cease.

The Congregation to say, Amen.

For the bravery and renown which our warriors have added to the laurels of their country; and the humanity and justice, which marked their deportment to the prisoner and the defenceless.

The Congregation to say, Amen.

For the smiling canopy of peace, which spreadeth gladness throughout our land, renovating the arts, sciences, agriculture, and trade.

The Congregation to say, Amen.

For having caused our enemy to listen, and ratify terms of a reasonable accommodation.

The Congregation to say, Amen.

For causing true patriotism to glow in the breasts of our warriors.

The Congregation to say, Amen.

[*All to kneel and say,*]

May the Almighty be pleased to receive here, collectively, our humble homage, adoration, and

submission to his all-wise decrees, and for having conferred on us the happy delights of peace.

A selection of young men dressed, or not, in the military uniform of the country, with, or without emblems or wreaths of peace, to sing a grand hymn on the occasion, to be accompanied with, or without, music; during which time a young man and woman to go round the temple, and collect alms for the sufferers by the war, in the same manner, and to be appropriated as in war.

A young woman and man to pronounce, or not, an oration.

A piece of music may, or may not, be performed by a first rate singer.

[*The priest, or director, to deliver a discourse or oration on the occasion.*]

A grand peace procession, with or without music, and singing, round or outside of the temple, with suitable emblems. If any of the conspicuous defenders of the country are present, they are, or are not to precede or follow the priest or director, under, or not under, a canopy or arch, supported by young females.

To conclude with a piece of music from a first-rate singer.

Every country may consider the propriety of dating the year from its foundation, or the foundation of its government.

When any person makes oath, if required, a

book containing the ceremonies of this religion is to be touched with the lips.

The Ten Commandments of the Installation oath.

1st. I will be grateful to the Almighty Creator.

The Congregation to say, Amen.

2d. I will aid to support the government and laws, in freedom and justice, of my country.

The Congregation to say, Amen.

3d. I will honour and respect my parents.

The Congregation to say, Amen.

4th. I will not defraud, cheat, or rob my fellow creatures.

The Congregation to say, Amen.

5th. I will not commit the detestable crimes of murder, treason, rape, perjury, maiming, beastiality, torture, suicide, or oppression.

The Congregation to say, Amen.

6th. I will not persecute any person on account of his or her political or religious opinions or belief.

The Congregation to say, Amen.

7th. I will not knowingly or intentionally communicate to a fellow creature any deadly or infectious disease, or plague.

The Congregation to say, Amen.

8th. I will judge my fellow creatures with mercy, equity, and justice.

The Congregation to say, Amen.

9th. I verily and firmly believe, that if I lead an upright and honourable life that I shall assuredly meet with reward in this life.

The Congregation to say, Amen.

10th. I verily and firmly believe, that if I commit any vitious, envious, malicious, unjust, or cruel action or crime to my fellow creatures, I shall assuredly be punished for the same in this life.

The Congregation to say, Amen.

[*The above commandments to be said by the priest, on the weekly days of rest, and festivals.*]

FUNERAL SERVICE FOR THE DEAD.

When a person dies, he or she is to be put into a decent situation, and remain in the room such time as it is thought fit. The windows and door of the room to be open in the day time, if the weather permits, in order that any person may view the deceased who pleases.

The deceased is then to be placed in the coffin, every person in the house where the deceased died being present, unless exempted, from illness.

The deceased is to be conveyed to the place of interment, in such manner as it may suit the friends of the deceased.

At the place of interment, the priest, or director, is to say the following prayer:

Most holy and sovereign Creator of worlds, how wisely hast thou ordained that the days of thy creatures should be numbered, and in the vale of years they should sink down into their graves. If their days were prolonged, how soon would they destroy each other, for want of room.

The Congregation to say, Amen.

The life of man is not short, for thou hast ordained it of sufficient length of years to enable him to rear up his offspring, and it would be dangerous to allow a further length of years.

The Congregation to say, Amen.

How pleasing and delightful is the reflection of a well-spent life, and rendering homage to our munificent Creator.

The Congregation to say, Amen.

Our deepest regret, in leaving this earth, is the transcendant pleasure we enjoyed in viewing thy sublime and harmonious works.

The Congregation to say, Amen.

But that regret is lessened, when we contemplate how necessary it is to make room for our young to taste the rapturous delight of surveying thy immense works.

The Congregation to say, Amen.

Where is human gratification so complete, as that of a person full of years, who hath ornamented an active, useful life, with benevolence, and, surrounded by a numerous progeny, resigns his breath without remorse.

The Congregation to say, Amen.

The image which thy bounty has imprinted on our intellects causes us to leave this earth with a sigh, that we have not had sufficient years to render homage and thanks to thee.

The Congregation to say, Amen.

True it is, that our gratitude is incomplete; but thy mighty power will transform, and infuse into us new life, in some other hemisphere, and endue us with other intellects, to gratify and complete our adoration, acknowledgments, and thanks to thee.

The Congregation to say, Amen.

The coffin is then to be let into the grave, the nearest relatives to succeed each other in throwing three spades of ground on the coffin. A funeral oration may, or may not, be pronounced.

Mourning.

Every person is not to speak audibly, but only in a whisper, mouth to ear, for four weeks after the death, or knowledge thereof, of a father or mother; three weeks for a wife or husband; two weeks for a grandfather, grandmother, great grandfather, great grandmother, son, or daughter; one week for an uncle or aunt; two days for a cousin; except exemption is allowed by the director, priest, or minister, or head director, who are exempted when officiating on duty. During the above time of mourning, no feasting or diversion is to be partook of by the persons in

mourning, who are to be exempt from civil process or public duty, if possible; and the person during mourning is not to drink any spirit, or juice of any grain or fruit, unless permitted by a doctor of physic.

FINIS.